

chapter, framed around 'identity', assesses the reconfiguration of the relationship of citizens to the modern state, on an individual and collective level, and the ways individual freedom was repeatedly positioned as best expressed through social commitments. Chapter four, 'culture', turns to consider how female philanthropists discussed their travels and cross-cultural encounters in stories and texts and conceptualized cultural difference and similarity. The final chapter 'communication' offers an insightful consideration of the ways female philanthropists sought to circumnavigate new forms of mass communication and disseminate their public images to the world.

A significant feature of this book is Colpus's argument that there has been a historiographical tendency to over emphasize women's philanthropic activities as practitioners, 'do gooders', and even as driven by 'anti-intellectual' methods, rather than considering their roles as critical thinkers and intellectuals. One of *Female Philanthropy in the Interwar World's* most major contributions then is to take seriously the ideas and language used by female philanthropists; 'to more audibly *hear* the philanthropist, herself, in the historical record' (p. 4, italics in original). Throughout, Colpus traces how language shaped shifting ideas and practices of philanthropy and, most importantly, how women used language to navigate between the interconnected worlds of social, political, economic, psychological, cultural and religious thought. This is not to say that understanding of philanthropy as a practice did not continue to be highly gendered: women's social contributions as 'active cheery worker[s]' tended to be seen as central in 'facilitating the positive expression of [women's] selfhood' across the interwar years (p. 3).

Knitting together an impressive array of source materials, from reports and documents to memoirs, radio broadcasts, speeches and photographs, this monograph offers an exemplary model of how prioritizing women's voices and contributions can offer fundamentally new ways of understanding major historical processes such as the development of professional fields, the making of mass democracy, and changing models of internationalism. At times, the complexity of the prose means *Female Philanthropy in the Interwar World* may best be suited to postgraduate researchers and specialist readers rather than undergraduate students. Overall, this is a meticulously researched, highly memorable book which amply rewards close and thoughtful reading and which will surely play a central role in influencing scholarship for decades to come.

**Zoe Thomas**

*University of Birmingham, UK*

**Antigone Heraclidou, *Imperial Control in Cyprus: Education and Political Manipulation in the British Empire*, International Library of Twentieth Century History; I.B. Tauris, London, 2017; 352 pp.; £64.25 hbk; ISBN 9781786722515**

With the exception of nationalism, with particular reference to the *enosis* policy, education has been the other major focus of historians of the British rule of

Cyprus. Between 1946 and 1978 no fewer than five books were published on the subject. And as we know, education is a highly politicized subject. The majority of the publications were in fact condemnatory of the British efforts to modernize and anglicize education in Cyprus and some were propagandistic in their aims. There is no doubt that a book on education in Cyprus during British rule is timely and not merely because the last one appeared 40 years ago in 1978, but also because of the release of the FCO 'migrated files', which Heraclidou uses, as well as the Cypriot State Archives, which are often ignored by historians.

Heraclidou's book certainly improves upon this historiography. Although the title does not indicate a period of focus and implies an exploration of the entire British period, that is, 1878–1960, Heraclidou clarifies early on that her focus and where she brings original insights is on the period 1931–56. Her book is also very well written (compared to some other books on Cyprus published by I. B. Tauris) and the structure, with six chapters on the main period of focus, and one on the period before, 1878–1931, are most appropriate. Nevertheless, the book is problematic at times because of Heraclidou's acceptance of the Greek nationalist discourses on Cyprus, which continue to dominate the education system and political life in Cyprus even today.

Chapter one, covering the period 1878–1931, is the weakest chapter and some of these weaknesses contaminate the rest of the book because they revolve around the perpetuation of Greek nationalist discourses. For example, take the erroneous claim that the Cypriot Orthodox Church was 'the safeguard of Greek language and Hellenic tradition, and their purpose was to prove, strengthen and perpetuate the Hellenic identity of the Greeks of Cyprus'. Such a view was in fact created by the church once it had itself adopted nationalism, well after the British arrival and it was the Ottoman state which preserved the Orthodox Church by elevating it to a position of prominence, in which archbishops were *ethnarchs*, spiritual and secular leaders of their *millet*. The idea that the 'Hellenic idea' was kept alive by the Church during Ottoman rule, fits with the author's acceptance that there was a long held desire from the people of Cyprus to unite with Greece, *enosis*, and that this 'came into view' upon the British arrival. This myth has been dispelled many times before, but it is a very strong and powerful myth. The fact that it was the British in the early 1880s under Lord Kimberley's tenure as Secretary of State for the Colonies who rejected the introduction of English language instruction (alongside the local languages) by *himself* referring to the Greekness of the Cypriots as sufficient to ensure their educational development and needs, is conveniently brushed aside by the author (pp. 10–1).

The remaining chapters are richly detailed and excellently framed, yet sometimes marred by the nationalist contamination discussed above. The titles of the chapters say much: 'Making a *British Atmosphere* in Cyprus, 1931–5'; 'Towards the end of "*Palmerocracy*": British Educational Policy in Cyprus, 1936–9'; 'Education, *Enosis* and the *Revival of Politics* in Postwar Cyprus, 1945–50'; 'A Chaotic Situation: The Role of Schools in the Preparation for *the Revolt*, 1950–5'; and 'Schools in Uproar: The EOKA Revolt and the End of British

Rule in Cyprus'. The reference to 'Palmerocracy' gives credence to the Greek Cypriot nationalist view that Governor Richmond Palmer's rule resembled Ottoman rule (i.e. Turkocratia – held by the Turks), which I find limiting in understanding the period. The idea that politics was 'revived' after the Second World War implies that there was no politics from 1931 until then, which is of course untrue, but more importantly implies a belief that only *enosis* and nationalist politics is important. And as for the reference to 'the revolt' by EOKA, this is again a 'Hollandism', watering down what David French has recently shown was far from a homogenous 'revolt' in which the entire Greek Cypriot population were as one in their support. The assertion that the British were imposing a 'British atmosphere' needs further development, say as regards the 1920 Elementary Education Law. Although this relates to the earlier background chapter, Heraclidou implies in that discussion (pp. 21–5) and indeed throughout the book that the British, at least as perceived by Greek Cypriot nationalists, tried to de-Hellenize the 'Greek' Cypriots and impose 'Britishness' (although she corrects this in her conclusion). The Greek Cypriot nationalists, who were angered by the postwar British rejection of *enosis*, opposed the new Education Bill (which some of them had supported in the Executive Council) because it took away their control of schools (obtained in Ottoman times), and placed the control in the government, which would provide the necessary funds to run them and open new ones, with the municipal authorities creating local school committees to run them. What Heraclidou does not mention is the widespread support for the new laws from various district education directors and individuals involved in education, such as N. K. Mantides, director of Greek schools, Kyrenia.

Despite my critique, there is much to appreciate about this book. I am really pleased to see Heraclidou attempting to situate Cyprus comparatively across at least some parts of the British Empire, mainly Malta, even if the argument for exceptionalism needs to be more nuanced – I appreciate that in Malta the British deployed a 'carrot and stick' approach to suspending and reintroducing constitutionalism during the inter-war period and in Cyprus we merely observe 'the stick', but is this really true, and if so, why? It is also commendable to see the extent of the archives utilized. Finally, I am particularly impressed by the conclusion, which takes the discussion away from the traditional narrative of British efforts at de-Hellenization and 'divide and rule', and looks at understanding the British efforts to create a contemporary education system (even if there is little criticism of the Greek nationalists who opposed this), and also a conclusion which looks beyond to the post-colonial period, including up and until today. I therefore recommend the book as the most up-to-date on the politics of education in Cyprus for the period 1931–59, with the reservations detailed above.

**Andrekos Varnava**

*Flinders University, Australia and De Montfort University, UK*